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Saturday, April 12, 1969
Barn
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Saturday Lunch

Mr. Nyland: We are gloomy today, aren't we. Are you still under the impression of what I said last night? How many have heard what I have said? Several? I understand Robert wanted to play that tape tonight for the benefit of everybody. I think it should be, of course. I think it is necessary for all of us to understand what I mean, and to put certain things on a certain basis. And it's not, as you know well enough, that I want to be autocratic. I think it is very necessary to have a certain bond among ourselves to know what we really intend to do; and then having *that* in mind that we remember it every once in a while, and when we go overboard that the general opinion even could help for oneself to come back again. And, it is not a level of gloominess. It is a level of really containing yourself, and within that containment whenever you work together that there is something of a level that becomes expressed. Because it is without any doubt that it is possible to have joy at any level of one's life; so when you either ... go down into the depths, you still could be joyful with the intensity of knowing that you do the right thing. Even in the fact of suffering there is something of a knowledge that perhaps you know that that kind of suffering may be useful for you, and, because of that you can have an inner joy, a willingness to accept things that usually is the joy which, of course, is the resultant of a certain equilibrium within yourself.

Because I don't ... because of last night and because of what you will hear probably tonight, I will not say very much more about this Barn idea—or rather, the atmosphere—that I

would like to have created, than only one thing: I would want you to know it is for the sake of Work, and when it is Work it is for the sake of yourself. And as long as you can connect that and cannot ... and do not have to look at it as something that happens to be a particular idiosyncrasy on my part, I only remind you of an aim in your life, and if you can understand that you will be grateful.

If you don't understand it, it doesn't matter—you just go along or you don't go along. Several of us always will go along. Some of us cannot even think enough, some are not far enough, even, intellectually to wish to have a knowledge. And it's quite right. Because it depends on your development, and where you are in this kind of life at a certain time; and hoping that as you live more and become more mature and have experience, that then you can place it correctly.

The whole idea of being interested in Work from an early age, is that you can avoid sometimes, then—if you have a little bit more knowledge—all the different things that are sideroads; and that you don't have to make too many detours, and that in the end you will be able to have preserved some energy for different purposes than just having to go back and forth. Like a dog when he takes a walk, a Man is a different thing. He doesn't return. And, he shouldn't return. He should go on. He can stand still, he can contemplate, he can look backwards and say "That's where I came from," but he is not like a dog—going back and forth again to a certain person perhaps they care for.

When one is straight, one is also straight in the activity. One has something as an aim, and you keep that constantly in your mind; and if you have it in your heart there is a force that will help you to pursue that aim, and ultimately you hope that there will be something for you in that sense that actually you will know ... you will realize what is your life worth.

You know, we never get rid of Arians, apparently. There are more conglomerations of birthdays in this particular section of the year than any other, and I was wondering if perhaps Work has anything to do with it. And then when you start to think about it astrologically there may be something else that also contributes to it, so I don't think we can particularly draw a line.

Len on one side and Steve on the other—same day. Not the same year, not the same surrounding; different backgrounds, at the same time *now* a similar aim. And what is the aim for them, and what is it that you wish for them to have as aims. What will you do on a day like this; when you happen to think about that and you see them and you look at them, how do you look.

What do you wish them. What do you think for them. To what extent, even, can you help to create. How would you ... how would you want to do it.

If you care for a person, if you know that there is something in them that is at that moment, and that day, special for them—a new year—how will they look towards that year with all their ambitions, whatever ideals they may have, and to what extent can you help. That is a question: How do we live together. How do we actually enter into the life of other people. How much do you wish it, how much will you allow it. To what extent are you capable of doing it. To what extent do they allow you to see what they need. Relationships, real caring, wishing to work together for the sake, maybe a common aim. And sometimes, like here—work on a road or a fence post or something of that kind where it is visual—when you work for your inner life it is not visual, it is something you have to feel. You cannot see it. It can, when it is felt, be expressed and then perhaps you can have a glimpse of it, but the reality of a person remains within, and the only way by which you can ever touch it is with your own reality, your own essence, your own sincerity. And when that can be expressed at times—sometimes with very few words, but more or less with an emotional posture on the part of yourself—you say “There you are, I wish you a good year for yourself to develop.” To hope for them that they become more and more a Man in an understanding and a wisdom; and that you, at times if you wish to be a friend, can be in such a way that they could count on you.

That is really what one wishes from a birthday: For a person to grow; and if you can see it and if you are in the neighborhood and if you are associated with it, that then you enter in that way into their life. Also to the extent they will allow you, but so often it depends on how you do it so that they understand your sincerity. What is ahead for them, if you measure it by what you know of yourself; if you try to think for yourself what you wish, what really you wish when you go a little further than the surface; just a little bit more than just a simple exchange between people but when you sit quiet at the end of a day and you look at the day as it has been—a day like today—and in the evening you let go by in review all your different manifestations of what you have been with other people, *what* you have attempted, what you didn’t do that you could have done. Perhaps not knowing the level—again—of what you were, and in that then you include those people who have a birthday.

It is not just now a question drinking to their health and well-being. I would ask you that tonight, at the end of the day you still will remember them and that still at that time you may say

certain things to yourself regarding them. And I hope that you can say it, then, in such a way that they will feel you.

So Len and Steve, good year? Yea. And I'm so glad you both are here.

Len: I'm so glad.

Mr. Nyland: It's wonderful. Huh? Steve? A lot of things ahead of us. [Toast]

I think tomorrow at lunch I would like to say certain things more in detail about Barn life: What we will try to do in the next three weeks, and then after the trip what is the summer going to be. The different plans you make, what you expect of this summer before the winter comes, it is a time that the Barn will give more opportunities; when there is more possibility of working outside and you don't have the rigors of winter; when it is easier for us to assemble in a place like this instead of downstairs; that it is really much easier to work together because you can get out of each other's way, you are not forced on each other as much.

And so, what will you want to do this year—with the emphasis, as always, on Work, on the opportunity you have to try. What is it that *you* are. To what extent do you really know yourself. And that these kind of things—in working together physically and tiring out, and seeing your attitude toward each other and let all the different tendencies come out—what is your character. Look at it, accept it if you can. To the extent that you can accept it, to that extent you will already be a little bit more free, and in that you can start to build something for yourself.

That what you build for yourself, what belongs to your inner life, is probably the same kind of a thing as you build when you are here. And it may be this or that and sometimes not as coherent—that is, not as much belonging together if we work at the house there, Firefly House, or we work in Amity or we work at some other place—all of that is focused on something that belongs to the totality of these kind of activities that we hope will be successful and will have a definite meaning and can actually give us, in time, some kind of a inspiration. So that in thinking about it later in your life, that something of this still ... this kind of atmosphere, this kind of memory perhaps mixed with a little sentimentality, will come to you and say that that was right for your development.

You understand when I say that I would like, every once in a while, privacy. Again, it is not something that I wish so much for myself in order to be not disturbed. I don't mind the disturbances. You must realize that I have certain things that I have set out to do, I would like to do them. I need a little time, also a little rest. You have to remember that. We're putting up a

little gate, it is a symbol. The gate can still be opened when you go to the garden, stay away from the house. Remember that. The house is now my own, and you have to learn to respect it. You have to walk around not too close to the house.

Not yet ... wait 'til you build, wait 'til you have in your life something that you have made, and then you will see what kind of respect you would like from others. You wouldn't want them to walk over your lawn when you spend a helluva lot of time putting in grass. Don't think it is yours as yet. All the things of the Barn—the house, the land—everything can belong to you. It is your property. It may be in my name, it is *our* property. It was started because *we* wished it. It is not just a little bit of a whim on my part. It is something that has to have a unity, and because of that when you can belong to it you will feel you own it. But you own it with respect in the proper place ... and only take when you can take, and don't take without any knowledge.

Just use your Conscience a little. Because you will be grateful, when you grow up, that that trait of your character has been strengthened. That you are a little more controlled; that you really know a little bit what you wish and that you then when you wish it you can do it, and that you are not uselessly running all over the place because it happens to be that way without any thought. A Man has to think, he has to feel, he has to Be. He has to be a Man. He has to be active. He must know what he is doing and why, and the kind of aim that he wants to pursue. That's what you can learn here. That's the kind of a school for your life. That's the kind of education, in an Objective sense that will undo a great many of the different things to which you have been exposed, of course. And you couldn't help it in your subjectivity, in your educational upbringing, in whatever surrounding you happened to be, in your unconscious state in which you have lived. In all the mechanical contrivances that have appeared to you and which you have taken on and resulting in a mechanicality which is sometimes beyond words—that has to be counteracted and you have to 'live it down,' as it were. You have to know what it is; you have to be able to stand on it, not to forget it but to use it. Out of that can be born, like a Phoenix, something that is unusual.

A Phoenix with wings, that is the butterfly out of cocoon. A cocoon is unconscious, a butterfly becomes free. And that's the beauty of it. A butterfly is like an 'I'. It has wings already. It flutters around a little bit on the Earth—it still has to have nourishment from the flowers until it fulfills its function of doing again, in its own generation what is required of it—but in the meantime that what is a butterfly with all the beautiful designs on the wings ... and the

delicacy of that what is on the wings, almost I would say like a powder that you cannot touch, and when you touch it it is disturbed and it affects the ability to fly. This is your 'I', this is the way to look: With tenderness, and admiration, and awe to see what is created, and to understand that what is created is that what really you can claim. You can say it belongs to me. It came out of my cocoon, and a silken thread will connect that ... not as yet wishing to fly away from you, but a road on ... to tell you, time and time again, it is beautiful to be alive.

That will gave you an aim in your life, with that you can overcome many, many difficulties. But you have to be correct. You have to know what it is to be tender, what it is to be reverent, what it is to stand in awe without knowing how to dare to breathe; to look up and to pray at the time when it is needed, hoping for that kind of unity.

Try to make this a good day. One of *the* days maybe. Don't forget a day. Days become more and more precious; and your Conscience will tell you that time goes by, and your reasoning will help you to know what to do about it.

So, have a good afternoon. Again, drink if you like. [toast]

Sunday Lunch

Mr. Nyland: I always have had an idea that the Barn and the Activities and how we started and how it has grown, that there is actually something that is alive. And of course the life force for it has to be supplied by us, I also think that in supplying it ... and in gradually with Work on oneself the creation of an atmosphere for each person, that then something of an atmosphere of a building starts to be formed, and, that *in that* life force also exists. It may be a long time before it even becomes noticeable, and before it has found in its own surroundings the proper place for further growth, and to what extent it will grow and where it will stop, probably is also subject to the law of Nature; that there is a certain point at which it will stop, and then it will be up to different people to maintain it, and also it will be up to the building itself to extract from the atmosphere certain things that are necessary for the maintenance.

It's a very interesting concept, if you can look at this as something that ought to grow and for which we become responsible in creating, sometimes, conditions which are conducive, and at other times giving life force from oneself to that what is being grown or attended to. But like many things that are alive on Earth, at the same time there is a process that always takes place on Earth, of destruction. And it seems as if the law on Earth is dependent ... that anything that is to

be maintained is subject to a force being given to it, and that in the process of conversion for the necessity ... necessities of its life, there is always material that has to be discharged. And we can call that simply a 'decaying' process or a gradually 'breaking down' of living material into inert matter, and then is disposed of in a certain way. When sometimes it is not entirely healthy, certain conditions also start to exist in a growing entity like the Barn and like our Activities and life here; and then one has to give it a little help, and sometimes the help will be in the nature of a purgative.

It is necessary to see this—how life should be maintained in a healthy state—and one has to watch this quite carefully; that when there are certain symptoms which indicate that the law of destruction is taking a little bit too much and the law of maintenance is not enough, that then the equilibrium which exists in all living entities is shifted to the wrong side. It is not the maintenance anymore, but it has gone in the road and towards ... in a direction of decay, and the other side, which is the maintenance from where it can go and continue to grow until the limit has been reached for a particular entity, whatever that limit may be is simply retarded.

Seeing this and looking at our activities as a whole, we needed a little bit of a purgative, and I think we are doing it at the present time by reestablishing that what was originally the plan and to which we did not always adhere. And whatever the reasons may have been, without going into any kind of detail I think it is mainly *not* that we made a particular mistake, but we didn't attend to the maintenance of a level. And that may be partly understood because we don't know as yet what is the right level; so that our attempt, which has led to the continuation sometimes of certain Activities or certain conditions in a certain way, was perhaps at ... if you can look at it that way, a little bit 'too long' and it may have been cut off, or pruned already, before.

It doesn't matter, and we don't cry particularly about it as long as we realize we are ... certain things have to be changed when they have come to an impasse. And in that respect I think we will adhere, now, a little stricter to that what we have started out with. Originally you'll remember I thought that it would be possible to help maintain this Barn by means of what I called at that time seven 'couples,' but it has not worked out. And again I don't attach any blame, but the fact remains that there was not sufficient relationship of that kind of an understanding—either between the man as man, or between the women as women, or between man and wife—and therefore I want to forget about that kind of attempt, and from now on it has

become history. In its place certain things have to be attended to in a different way, perhaps a little bit easier to manage and also profiting by mistakes we have made in allowing certain conditions to exist which already should have been rooted out before, and this kind of a pruning process that will take place... [Aside: What are you doing. The baby? Yea?] ...the pruning process will continue for the growth.

I do not know if you are familiar with what happens to a rubber tree when it is tapped for rubber. There is a certain ring very close to the cambium ring, which is the alive part of the tree. When it is cut it starts to form, in the tree itself, an extra form of life which produces as a response—and it is called a ‘wound response’ in the tree—of more rubber, and for that reason it is tapped: In order to produce more rubber than automatically would be available in the tree itself. It’s the same kind of pruning that we understand when you have, for instance, a vineyard and you have grapes, arbors; they are cut sometimes quite severely—up to the second joint of the main stem—and sometimes long sections of that what has grown the summer before have to be cut up in order to produce grapes; so that not all the life force will go into leaves, but will produce fruit a little earlier in the form of grapes.

It’s this kind of process that constantly has to be applied to anything that is alive, and in which there is a purpose of deriving some benefit in some form. The benefit of the form that I think we are aiming at, is fruit. That is, we don’t want too much foliage to be able to sit under and enjoy ourselves. We want activity in this Barn yielding something that I call a ‘fruit’—the fruit of this particular little bit of civilization—and it will have to be in line with what is being fed into this ... and the growth will have to be maintained by the utilization of that what is food, and then the fruit that can be extracted will be in accordance with what has been fed in and what has been maintained.

For that reason the ‘atmosphere,’ as I call it, as represented by the different people who have come to the Barn and who in the past just happy-go-lucky wanted to come simply because it seems to be a very nice idea, we are going to again restrict attendance. And we will inaugurate again the list of the people who wish to come next week, or two weeks from today, on the bulletin board, and I’m going to ask a few people to adhere very strictly to such rules.

I say this for your information and for your own good. Because I don’t want you to be affected by others who perhaps you think don’t belong. To the extent that you think yourself you belong, I made a few remarks on Friday in connection with what I think people are and can be

regarding Work. I don't believe that a person who is too much interested in how he looks, particularly persons who are a little sick ... and I call them 'sick' when a man wants to appear as a woman, and when a woman wants to appear as a man. There is a sharp distinction sufficient for our purposes in Nature, and although we have a few cases where it goes over into a little bit of, as Gurdjieff calls it the 'third sex,' it is still a question that for me a man must remain a man and a woman must remain a woman, and that only those who kind of understand that relationship for themselves and are not particularly proud to appear something else of what they are not, that only those can understand what is the meaning of Work.

So I don't expect a woman who wants to paint her face and have all kind of eyelashes to stand on, that that is the kind of material which even could be interested in the building of her Soul; and exactly the same way, I don't believe that anyone who looks a little bit like a homo and appears with long hair in this kind of society, even if we know there are aberrations like hippies, that such a person is really right in his attitude towards the possibility of Work.

Work on himself does not mean that he has to work on his hair, and for that reason I've made a rule and it is going to be adhered to very strictly: All the long-hairs are being cut, or you don't appear. I've said a beard is right, it can belong to a man if he wishes. As far as women are concerned, I want them to be dressed as women; and also they can have any kind of a pants on if they like for work, but I want them to look decent and not sloppy. The same thing applies to man. I don't want shirts with holes too many. I don't want sloppy clothes. I don't want dirty outfits.

I want you to work physically and you will get dirty and then of course for that you can dress any way you like, but you have to be honest about your Work attempts. There are also some people who perhaps have gotten into this almost by mistake. I will reserve my right to say "Yes" or "No" to anyone coming to this Barn and work here on Saturday and Sunday. What kind of judgment I will use for that is nobody's business but my own.

So you are now living a little bit more under a certain strict rule, and I have to do this in order for you to understand what it means to be able to follow every once in a while certain orders given to you, when you yourself in your mind and in your Conscience ... and whatever there is of it is not sufficiently developed to establish a law for yourself. As soon as you can for yourself do that, you won't mind any order given from the outside. As soon as you start to grow up as a Man, or wish to become a Man, or start to decide about your behavior that what is

becoming to you for the sake of becoming a Man—of that what you are doing in the direction of possible evolution for yourself—as soon as you are clear about that, then of course you can do as you, then, wish because you know that the road is right and the direction is right.

I think I've said enough about it, you know what I feel. The question, now, is the activities here. I've asked Robert to be in charge of all activities, and that means he is in charge and I will support him as much as I can and as much as necessary. That is the one side of it. There should be someone ... and I hope that Lynne can take care of the management for kitchen and for such activities of the women as are necessary for the help to maintain this building. Although I don't want to ask her too much. She has already a great deal to do over at the Guesthouse, and if she wants to assign and ask someone to become definitely responsible for that kind of maintenance, I will be very happy.

The third part that has to be done at this Barn, are certain activities in connection with transcriptions, index, tapes, and all the rest. It has to be regulated. It is in connection with that what we want to do for printing certain things if we possibly can. And in general that kind of activity I have asked John Marshall to take care of that as well as he can, and in the best way he can, and for him to understand it is a lesson to be learned.

I want to say this because I know how idiosyncrasies creep in, and I know how certain judgments are made about everybody all over the place. I also know that I myself of course am completely subject to any kind of criticism on the part of some people who either do not want to understand or cannot understand. And as far as I am concerned it doesn't make very much difference; but it may be that other people are a little bit more sensitive than I am, and I just want to tell everyone that we are here to help each other to work together, and that it is necessary even for people you sometimes don't like—or perhaps that you happen to be the person who is disliked—that your place is still here, provided you wish to Work for your sake and not Work for the sake of getting something else.

Try to be very clear about that. Work is not meant to feather your nest in daily life. Work is meant for the possible development of a Soul, and if Man on that particular road can become Conscious on Earth, he will be helped by this kind of Work on Earth. There is no other reason for wishing to Work. Work for yourself is not to satisfy your self-esteem, or even your conceit or your so-called *entrée* into the realms of other people, or by imposing that what you think you are spiritually for another kind of a reason ... ulterior motivation. Let's be very clear about that.

The relation between you and Work is between you and your Conscience, between you and your God. It is not you and Gurdjieff, and it is not you and me, and not anybody. It is *your* Soul; that is where you make, for yourself, the statement of the relationship between your inner life and your outer life.

To the extent that I can see this, that it becomes noticeable to me that that is your real motivation ... and I am a little bit more Awake than you are, and therefore I probably can see certain things that maybe you don't see at all. And it's quite right—that's the way it should be—so on that I will base certain judgments and I want to explain it to you, that it is not going to be a haphazard kind of an affair simply because I feel like it.

The atmosphere yesterday, after what I said on Friday, here at the Barn was right. There was a quiet work, and not too much commotion. We have more people here, there are of course many more difficulties; and I said Friday that we will look over the different people who have come and I will reserve the right, even if you put your name on the bulletin board, to cross it off if I think it is necessary.

You are on your good behavior. You have to work here ... I've explained on Friday that I have a wish for privacy. I will continue to adhere to that. I will need it, I also need—definitely—responsibilities for the Barn, for office work, for all the different activities in connection with the maintenance of the Barn as, say, garbage, etc. I also have told you that the Barn is only to be used for work in connection with what we understand as Work, that it is not a place where one can come just when you feel like that and work a little bit by using some of the things that are here, like some instruments or machinery or even using the piano to study on. That is forbidden.

People who come here during the day, I hope one man and one woman during the week from now on; regularly, on which I can count and who will be responsible; and will be here from early in the morning—that is, at a reasonable time—until it is time to do something else, maybe five or six o'clock. Whatever that is, I would like the office to be maintained, I would like such a person as a man to come and work maybe here, maybe whatever happens to be done.

It is not going to be too much regulated. Within the framework that I outline once in a while, it is possible for you to have more than enough initiative regarding your own Work on yourself. That is still entirely your own affair and no one, not even God, is going to interfere with that. It is up to you to wish to grow. If you feel that you can use these opportunities for

growth, you are welcome and then it is up to you to respond to it and to take on the responsibility that may be involved in it. To the extent that you understand these things, to that understanding will be added a certain amount of wisdom, and the wisdom being converted in you will give you energy for further Work.

That is the way it goes. I start, I have something that I call 'initial' wish, and in the conversion of that wish to make it adaptable to the possibility of the creation of 'I'. Then 'I' starting and then receiving from me a continuation of food, will at a certain time start to breathe its own air. That is, it will start to inhale, it will start to become a vibration. It will be inhaling and exhaling. It will take in food, and it will also discharge food—that is, that what is not needed. It will become the means of judging; particularly when it returns to Earth as the personality and where it will then share with you, as personality, and partake in the meals of your behaviorism; it will then tell what is right and what is wrong because it will build, within you, your Conscience.

This is the process that gradually takes place in the Barn. There is, in the Barn, going to be a Conscience. It will be noticeable to those who are open and sensitive. So that when you come here there should be, already, a certain something to which you respond, and you will immediately know where is the level that you should be, and from that level you start to Work.

I hope you will have a good afternoon. I hope you will remember a few things I've said. I hope you will try your honest best. I hope you will be able to be helped by others. I hope you will never forget that the purpose of the Barn is Work. It does not mean you can Work. There are certain problems to be settled, certain let's say 'conditions' created by children. My attitude would be: If the Group as a whole is large enough to maintain a level, a few little children will not matter at all, even if they are sometimes a little difficult; but it is up to the ... up to the different people who sometimes become disturbed, and then one has to make a decision what is right and what is wrong. And, what is the aim. It is not for the children, it is for grown-ups. But if grown-ups become affected too much by the little children, too bad for the grown-ups ... and still, Work is for them, so the question what to do becomes very difficult. The more you can understand these things and become responsible; particularly for your own child, whatever it may be; so that you consider that they may interfere with Work of others, and that you also can understand that sometimes a person who wishes to Work may be very weak and may not be in all respects what you hoped for or what you would like such a person to be; that one makes

allowances that perhaps there are, among us, a few psychologically sick people who have not as yet enough either material, or desire, or energy to establish a balance, and although they have a well-meaning attitude they may not be able as yet to extract as much from an opportunity as you can yourself.

If you understand it in that way, it is up to you to help and not to be critical. I don't think we will ever have an ideal Group. I think it's idiotic to believe that we could reduce everything to a certain kind of a level of monotony. I think it is very, very necessary to have different types, and I think it is excellent for a person to be disturbed every once in a while. How he will take it and if he rubs his toe because someone has stepped on it, or that he cherishes it and says "That was a good reminder," it depends entirely on how you are and what you really wish. If your 'I' is on the Sun, it really doesn't matter very much if there are a couple of ants that walk across your feet.

Have a good afternoon.

End of tape